The Christian Community

JOURNAL OF COMMUNITY RELIGION

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O Come, Let Us Adore Him.

DECEMBER 21, 1935

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place co-operation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Your Parish

DO YOU find in your parish:—

Many men and women in a state of "faded religiosity."

Minds that want comfort, but do not wish to be challenged.

Those who pay verbal honors to the Faith of the Fathers.

Who are intellectual enough to be agnostic toward all important questions.

Who pride themselves on their broad mindedness, and tolerance. Who want to be known as liberals, safe liberals.

Who are full of good will and humane sentiments. Have vague aspirations for world peace and human brotherhood.

Who can be counted on to respond in moderate measure to any appeal made in the name of charity. Would prefer their charity to go to "Deserving Protestant whites."

Who live quite entirely within the pleasant circle of their fairly well-to-do group, who rarely move outside that circle.

Who have no convictions for which they would sacrifice over-much. Who would follow the lead of the most powerful and respectful. Who are distrustful of radicals. Who think of religion mostly in terms of its comforts not in terms of a cause or an adventure. Who are quite insensitive to the cruelties and the waste of our present economic system. Who have no exaltations. Who are strongly patriotic.

And are there those who have reacted bitterly against all forms of religion. In general is there religious immaturity in thought and feeling?

If such conditions exist in your parish what methods have you found most successful in meeting them?

Mr. Rockefeller's Giving

THE announcement of John D. Rockefeller, Jr., prominent Baptist layman, that henceforth he would not be making contributions to sectarian organizations has been a front page story all over America. He has been one of the most generous givers to the Baptist denomination of its entire history, giving $21,000,000 to domestic and foreign missions in a period of three years. He proposes that henceforth his giving shall be used "in emphasizing the basic truths common to all denominations, in lowering denominational barriers, and in promoting effective cooperation among Christians of whatever creed." This decision of Mr. Rockefeller is regarded by *The Christian Century* as an indication of the layman's growing repugnance toward our denominational system. At the same time it cannot be denied that missionary enterprises which are now conducted by denominational agencies will have some difficulty in meeting the changed situation which this announcement creates. In days gone by it has often been the support of men of large means that has kept denominational exclusiveness alive. Should large numbers of other wealthy men arrive at the same decision that Mr. Rockefeller has arrived at, we may face a more rapid dissolution of the sectarian order of things than has been anticipated.

The next biennial convention of Community Church Workers will be held in Broadview Community church, of Hartford, Conn. A tentative date has been set for May 12-14. Both laymen and ministers attend these conferences. They are open to any person interested in the community church movement, whether or not they are members of a community, union or federated church.

Who's Who

Rev. Elwood Lindsay Haines is a minister at Glendale, Ohio.

Rev. G. B. Baird has been for several years pastor of Community Church at Lowell, Washington. He was formerly a missionary in China.

Rev. A. Ritchie Low is pastor of Federated Church, Johnson, Vt.

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Deeping The Spiritual Life

IT HAS very often been true that following in the wake of some great national catastrophe there has been a reawakening of the spiritual life of the nation. There are a great many evidences at the present time that our church life will direct its energies toward a great spiritual quest this coming year. There is an uneasy feeling that we have spent altogether too much of our energies upon ecclesiastical machinery. When we have sought well-justified social reform, we have discovered all too often that there was the lack in the church of the big spiritual dynamic that could make these ideals effective. In recent years we have seen the stirring of interest in a more spiritual type of religion. Buchmanism has been one of the evidences of this. Dr. Van Dusen in two brilliant articles in the Atlantic Monthly last summer gave a critical study to this movement. He had more good things to say about it than probably his brethren expected he would have. With all of its glaring faults it is still one of the few vital movements in the world today that call men and women to the quest of God, the practice of prayer, and the achievement of a better moral life. Those who criticise it may well be called upon to provide some better alternative which indeed is quite possible.

In the missionary camp also we have been going through a period of heart searching. We know more today about comparative religion than probably any generation has ever known in the world's history. We have sought to come to some just application of the values to be found in all the great non-Christian religions. With these Christianity has been compared from time to time. More than one missionary has borne testimony that while the ethical ideals of the great world religions may resemble each other in important particulars there is an essential difference in the religions of the world with regard to their spiritual power. Our missionaries profess that they find in Jesus Christ a great dynamic not to be found in any other religion. We believe their testimony is true, and that this dynamic has been the important fact in the sacrificial living of the great souls who represent us on the foreign fields. But do we find this dynamic at work in our American churches? Is the gospel still the power of God among us? If it is not, it is because our eyes are closed to the great spiritual possibilities of the religion which we profess.

It is very significant that the Federal Council of Churches should announce at this particular time a series of preaching missions that will extend across America during the coming year. Forty of the greatest preachers to be found in America, headed up by Dr. E. Stanley Jones, will visit city after city speaking to the intelligence and the conscience of our great centers of population. This is not a dragging out of the old revivalism which for a number of reasons is dead and buried. It is an effort to give the good old word "evangelism" a respectable content in the twentieth century. The great preachers that will speak in behalf of our common Christianity will plead for a rational faith and for a deepening of spiritual experience. This testimony will not be divorced from the social ideals of Christianity, but will provide these ideals a dynamic without which no ideals can be effective.

The souls of individual men and women need a ministry at this time. It will take something more than half-baked economics and amateurish political reform to satisfy this spiritual need. We have been shaken out of the false security of the past decade. Millions of souls are now hag-ridden by fear. Yet the perils of life today do not begin to match those of our pioneer fathers who had abundant faith and courage. Religion must build faith in frightened people today, and those who can not see to the end of the road must walk sustained by the Divine Companion.

We must clear the way for a fresh witness of conscience. The old land marks of right and wrong have been carried away by treasonable hands. An old morality has been destroyed and no new one has taken its place. Our people have mucked down in the mire of their sins. They must be shown a way out. And the sins of this age are not only the social sins of which we have been talking so very much. They are the sins of individual human beings, and include the infidelity of men and women to family obligations, and the ingratitude of youth toward their elders. An over-stimulated sex-urge walks across the stage of our literature and our common recreational life.

Our people have forgotten the teachings of the Good Old Book which has been the guide of the human race through the centuries. The ignorance of the spiritual teachings of the Bible is appalling. Educated people who can talk glibly in the terms of the new learning have a shocking lack of insight into the spiritual problems of the human race. Ministers bear testimony all over the nation of half-filled churches and of grave indifference to worship. These ministers must seek in themselves in

part the explanation to this phenomenon. What is lacking in the churches that makes for this slackening of interest in worship? The hour may be here for a great new spiritual movement in the churches of America. This new movement must be projected upon broader than sectarian lines. It must do something besides sound old sectarian shibboleths. It must go to the root of the matter and call men and women back to the great verities of spiritual religion which have commanded the heart loyalty of the race through the centuries.

Learning From Life

IF LIFE'S intention is to be interpreted in terms of growth then we must live with forward looking face. The land of "heart's desire" lies not behind us but on ahead. No retracing of our steps will lead us toward it. We must go forward. The old choices will return disguised in new forms. Led by surer guides we can go to meet them. We must live for the future, not the past. Old things that have paid their debt to time and which no longer serve a present good must be left behind. Old fears, prejudices, pride in things that have no present value, attitudes of mind that belonged to situations that long since passed must all be put away. "When I was a child, I spake as a child, I thought as a child. When I became a man I put away childish things." What we had toiled so hard for was even within our grasp, perhaps. But even as we were about to close our fingers upon it to make it surely ours, it escaped us somehow. Its loss is a heavy blow. How can we gather ourselves together again and go our way with unclouded face and brave spirit? And yet we must. Every situation bravely looked into will give back light for guidance and strength for meeting it. Moreover a sounder wisdom gives no assurance that happiness comes with the success we sought so earnestly and which we thought we had won. Even had our eager plans gone through we would have missed the wiser judgment and the surer sense of what life's true values are. Not in things owned but in the quality of our souls lies our happiness and our peace. Not what we are getting but what we are becoming is the test. . . .

"For this cause I prayed, and understanding was given me;
I called upon God and there came to me a spirit of wisdom.
I preferred her before scepters and thrones,
And riches I esteemed nothing in comparison of her.
Neither did I liken to her any priceless gem,
Because all the gold of the earth in her presence is as a little sand,
And silver shall be accounted as clay before her.
Above health and comeliness I loved her,
And I chose to have her rather than light,
Because her bright shining is never laid to sleep.
But with her there came to me all good things together."

Christmas And Belief

"WHAT, then, do I believe?" said Amiel, as he laid his Schopenhauer down. He was depressed and dispirited. He had no answer. He did not know. Then in the depths of his heart he felt a stir. He heard the laugh of a child. Then he knew:

> "I believe in goodness and hope that goodness will prevail. Deep within this ironical and disappointed being of mine there is a child hidden—a frank, sad, simple creature, who believes in the ideal, in love, in holiness and all the heavenly superstitions. A whole millennium of idyls sleep in my heart."

We cannot be skeptics or scoffers when Christmas comes. Christmas calls forth the child hidden deep in the human heart, the child of faith and hope and love. So we turn to our places of worship. We listen again to the old, immortal stories and sing the ancient songs and feel our kinship with the generations that heard them and sang them long ago. The old becomes new. A dull sky is illumined by moving lights, ideal meanings shine down upon the toil and labor of earth, and find their way into the hearts of men. A great tide of sympathy goes out toward human kind. The barriers reared by birth or wealth or custom are broken down. The silly pretensions of conventional living lose their sanction. Our superficial sophistication is seen as a vain and puerile posing of which we are secretly ashamed. We are awed and humbled by the simplicity and dignity and wonder of the Christmas revelation.

When Christmas comes the soul rejects its degradation at the hands of atheism and despair. Our fears are seen as vagrant clouds against a sky full of guiding stars. And all who have lost interest in the things of the spirit, who have come to think of religion as a defense mechanism, a compensation for earth weariness, those for whom the new knowledge has left their hearts the poorer, whose lives have lost their sense of direction and who doubt its ultimate meaning, and who have surrendered to a feeling of moral frustration, these, even these, when Christmas truly comes, find the child hidden in their hearts and once more have faith. Not in the sense of formal acceptance of a formal creed, to be sure, but faith in life itself, a faith that has the wonder and joy and prophecy of childhood at the heart of it. And may this not hint at the meaning of the Master's words when He said: "Except ye become as little children ye shall never see the Kingdom of God."

Christmas gives us back our faith, a "faith in goodness and the hope that goodness will prevail." A faith

that men can live on the earth as brothers, a faith in the humanization of the social and economic order, in the growth of a co-operative and friendly world, full of joy and justice, of peace and good will.

When Christmas comes we bow in awe and in great expectation at the cradles of the race. On the far horizons a new light breaks and we hear the notes of a new Gloria in Excelsis.

Is Peace Possible?

A CHRISTMAS MEDITATION

By Elwood Haines

IS THE Christmas message true, or is it pleasurable fantasy? "Behold, I bring you good tidings of peace, which shall be to all people." The implications of this claim are disturbing to our holiday tranquility. The festival is built around the fact that the way of peace is not only possible, but that it was actually inaugurated by the coming of Christ. It is a general custom to avoid the pain of honest thinking by declaring a temporary truce with the enemies of our peace. Christmas has come to mean a cessation of firing in the trenches we are still holding, a pleasant hiatus between episodes of strife. Let us not delude ourselves. In our hearts we know that the struggle will go on. For we do not believe that a program of peace will work. In other words, as admirers of the ideal, we pause for a moment, like a weary veteran before a shrine, only to return to the fields of blood and death.

The peace that is spoken of is to apply to *all people*. Do we dare to look upon all persons, regardless of how they think of us and what they do to us, as our friends? It appears that we do not. We try to safeguard our peace by taking it for granted that some people, at least, are our enemies. This feeling lies at the root of preparedness programs, which provide fat livings for munition-makers. We spend two million dollars per day for anticipated slaughter, and enough on one first-class battleship to build fifty-thousand comfortable homes—all because we are afraid of the hazards of friendship. Munition-makers are the vultures feeding on the carrion of murdered ideals. Diplomats and militarists go to disarmament conferences, instructed not to sacrifice too much, to be suspicious of the nations represented at the conference board, and to use their wits shrewdly in a game of competing selfishness. The public mind is responsible. We cannot have peace by carrying about an attitude that creates war—any more than a small boy can keep out of a fight by displaying doubled fists and a belligerent look. Peace comes only through goodwill; it can never come so long as we provide against the possibility of enemies. Alfred Noyes is responsible for this little "gem," aimed at the advocates of preparedness:

> "Their dens are ankle deep
> With twisted knives; and in their sleep
> They often cut themselves; they say
> That if you want to live in peace
> The surest way is not to cease
> Collecting knives; and never a day
> Can pass unless they buy a few.
> And as their enemies buy them too,
> They all avert the impending fray
> And starve their children and their wives
> To buy the necessary knives."

The Christmas "good news" asserts that everyone is a free agent—that peace, therefore, does not come by prohibition or compulsion. If anyone chooses to hear the good tidings, he must, in all conscience, act accordingly. Today, if we attempt to live by the truth of the Christmas message, we run into the serious danger of incurring the wrath of the state. When existing laws conflict with our consciences, as the laws of Rome conflicted with the consciences of the early Christians by ordering them to sacrifice to the image of Caesar, what are we in loyalty to do? We do not want to resist the state, but, on the other hand, we cannot deny the authority of Christ. If it comes to an issue, shall we choose Christ or the State? Apply this question to war preparations. Suppose all resources of material and man-power are to be forcibly drafted to support a national policy contrary to the purposes of peace? At the price of being branded infamous, will the man of Christ be ready to suffer for his faith? Has he the moral right to oppose the will of the nation, or should he hold his conscience in suspension until the war is won, and the day of peace returns? There are numerous lovers of peace with no hardships to face at the moment, who are declaring that their consciences oppose war. Is this only brave talk, when it is safe to speak bravely? It is easy to say that war is wrong; it is harder to believe that peace is possible, and to suffer for its achievement. It is tragic when one is placed in the position of resisting the State; it is more effective to see the State as the creature of public opinion, the servant of the people's will, and so to spread the good tidings that public opinion will be changed, and the policy of the State purified.

Peace is possible, only through such ways of personal living as are akin to Christ's own. "Good tidings of peace *by* Jesus Christ." (Acts 10:36). If we are Christ-like, we shall have both the conscience and the will for peace. A little girl with a sick brother appeared at a drug-store with a handful of pennies, and told the clerk that she wanted to buy a miracle. On being questioned,

she told how she had heard someone say, in speaking of her brother, that only a miracle could save him. A physician who was standing by overheard the conversation, and stepped forward and said, "Child, I am a miracle. Take me to your brother." The world is sick unto death, and to many it seems that only a miracle can save it. But it will be saved, as each professing Christian learns to say, "I am a miracle."

Making Life Beautiful

By G. B. Baird

MAN has always admired the beautiful. Men who have been able to create the beautiful, in art or architecture, in music or literature, have won the honor and respect of their fellow men. Their names have been preserved in the halls of fame of every nation in the world.

We try to make our homes beautiful, the houses in which we live, the yards that surround them and the furniture that we put in them. We want to surround our lives with the beautiful. Not only that, but man himself, whether he be male or female, wants to be beautiful. We attire our bodies and adorn our persons in order to create the impression of beauty.

Personal appearance is not all there is to beauty. The old saying "Beauty is only skin deep" is not true. There is a beauty of personality as well as a beauty of person. A beautiful personal appearance does not always indicate a beautiful personality. A most hideous and ugly personality may be housed in a beautiful body, behind a beautiful personal appearance. A beautiful personal appearance is no assurance of a beautiful life. Life within may be sordid and vile, vulgar, mean and ugly. A beautiful personal appearance is not the most important thing in life. It is far more important to make life itself beautiful. That is the challenge of our religion, to make life beautiful.

Absolom, the son of David, was a beautiful young man. "Now in all Israel there was no one to be so much praised for his beauty." He had a wonderful head of hair. His life was far from beautiful. He murdered his own brother, organized a rebellion against his own father and died in disgrace. God, or nature, gave him a beautiful body but Absolom never made his life beautiful.

Rachel was a beautiful young woman. Jacob, standing by the well, watched her as she came with her sheep. It was a case of "love at first sight." Rachel was beautiful and well favored. Jacob served seven years for her and she became the mother of his children. Through all the years she proved to be as beautiful as did her face and form when Jacob first saw her. She made her life beautiful and he loved her to the end of her days.

It is no easy task to make life beautiful. There are so many things that detract from the beauty of life. There are so many ugly spots in life. Jealousy and envy destroy much of the beauty of life. Many things that we do leave blots and ugly spots. A greedy, grasping disposition will turn beauty into ugliness. Selfishness will drive away beauty. Intolerance is always an ugly thing. No one admires these characteristics of life and if one is to make life beautiful he must, somehow, get rid of these characteristics. Human sympathy and kindness, love and friendship, self-sacrifice and service, purity of thought and cleanliness of speech make life beautiful.

Greek art tolerated only the beautiful. The Greeks thought of art as an educational influence, determining, in a large measure, the development of character. Art was not merely something true to life. It must be true to the highest ideals of life. It was something that would help to make life beautiful as it influenced the lives of growing children and youth.

The purpose of our religion is much the same as the purpose of Greek art. It is to make life beautiful. There is no beauty to compare with the "Beauty of holiness." Great artists have pictured the beauty of holiness in the faces of madonnas and saints.

But religion does not always make life beautiful. It did not make the life of Martin Luther beautiful. It made it stalwart, courageous and heroic. Religion did not always make the lives of our Pilgrim Fathers beautiful. It made them stern, righteous and incorruptible. Religion sometimes makes life harsh, intolerant and bitter. Sometimes the most enthusiastic defenders of the faith and the most ardent advocates of the orthodox religion spoil the beauty of life by their intolerance and bitterness. The most religious are not always the most beautiful. Yet we still believe that religion is one of the most important influences in making life beautiful.

There is the story about the statue of a Greek slave girl which expressed the beauty of cleanliness and neatness. A girl of the street, ragged and dirty, came upon this statue and admired its beauty. She went home and washed her hands and face. The next day, after looking upon the statue, she went home again and washed and mended her clothing. Something was going on within her soul that helped to make life beautiful.

So we believe that to constantly hold before a growing child, the ideals of our religion, the beauty of holiness, will help make the life of that child beautiful. Hawthorn expressed that in the story of the "Great Stone Face." Ernest, who daily looked upon the great stone face, and meditated on its meaning and the ideals it stood for, found, as did his neighbors also, his own life growing into the beauty of those ideals.

We believe that that same thing happens to any one who daily looks into the face of Jesus, and meditates upon the meaning and the ideals of his life. No man can live and walk with Jesus and not grow more or less like him.

A famous London beauty specialist advises all his patients to think beauty, to think beautiful clean thoughts, to cultivate and emphasize every admirable trait of character they may possess. His interest is in making the body beautiful. He knows that making the body beautiful within helps to make the body beautiful without.

A visitor from the Orient expressed wonder at so many beautiful old ladies in America. In most oriental countries, the ravages of time destroy the beauty of face and form. It does among many groups in our own land. There are certain professions that depend on physical beauty and charm. The ranks are constantly being filled with new and young faces and forms. That is not true in our churches. Somehow, religion brings a beauty and charm with the passing of years. Where there is beauty of life and character the ravages of time do not destroy the beauty and charm even of face and form.

Religion makes life beautiful and keeps life beautiful. I know of no other place in the world where one will find the beauty and charm of old age as it is found within the church. When one leaves out of life the ideals of religion he leaves out that which makes life beautiful.

The atmosphere in which one lives has much to do with making life beautiful. Even physically one does not grow beautiful in the atmosphere of dirt, filth and ugliness. Life in the open air, on the mountains and beaches, in lakes and parks, on the tennis courts and playgrounds, makes for beauty. It brings health and color to the face more beautiful than any "make up."

That is just as true with life. No one can make life beautiful in an atmosphere of dirt and filth and vileness. If one wants his life to be beautiful he must change the atmosphere. He must get out into God's pure clean out-of-doors, as it were. Religion provides the atmosphere in which one may make life beautiful. The church is the finest institution in the world today. The ugliness of life is found most where the influence of the church does not reach. The Psalmist says, "Let us worship the Lord in the beauty of holiness."

What Kind of Ministers Do Churches Seek?

By A. Ritchie Low

IT may not take much of a man to be a minister but, these days, it takes all there is of him! Folks are touchy, their nerves are on edge: their minds are bewildered and not a few are carrying problems that are a burden to the heart. These things make the work of the ministry different, Secretary Alfred V. Bliss, of the Massachusetts Congregational Conference, reminded me as we dined together in a restaurant up in Maine recently.

"What kind of ministers are the modern churches looking for?" I asked him.

"Men who are awake, mentally and spiritually," he replied. "Men who are familiar with the modern world and its baffling, intricate problems. No man without a knowledge of what is going on all about him can possibly cope with the task the average parish presents. The church today needs men who know right well that you can't cure the small pox with cold cream."

"Suppose, Dr. Bliss, you were back in the pastorate just what would you emphasize? What would you choose to preach about?"

"A very good question and an important one. Well, I should preach the social gospel. We need it. But I should take care not to over-emphasize it. It is possible, you know, to harp too much even on so important a subject. Then, if I were back in the pastorate I should put more stress on adult education. After all, whether you can teach an old dog new tricks depends very much upon the disposition of the dog. The outlook in this respect is encouraging. More and more are churches realizing the importance of doing something for their men and women. We used to say 'get the children and you get the parents' and while we still believe this, yet we are slowly coming to realize that the exactly opposite procedure has also many commendable features. Another thing, I should try to have grown ups show the young folk a good example. They are entitled to it, don't you think?"

"As you go in and out amongst the churches, what do you find are the really big problems?"

"Well, there is the financial one. Conditions are better than they were a year ago but they are still serious in many places. Another one has to do with enlisting men in the work of the local church. Boys often graduate from the church school and then become lost to the church because there has been nothing to hold them. They just slip through our fingers somehow unless we give them some definite job. Then too every parish should aim to gear itself to the needs of the community it is serving. Some need one kind of program, others another. Once you know the needs of a town you can go about intelligently to match them."

"What about suburban churches and their tendency to have student pastors?"

"This tendency is being overcome. Some thought they would save money by not having a resident pastor but not a few have come to believe that the part-time man is more expensive in the long run. Of course there are parishes that are adequately served by students who visit them over the week-end but I do not have them in mind when I speak of suburban churches. Churches on the edges of towns, by the way, are not easy berths, by any means. They are difficult to serve. Suburbanities, in many instances, are not rooted in the local community.

Their work, their interests often lie elsewhere although things are now changing for the better. Heretofore home has been a place where people stayed while the car was in the garage. But with less money people are doing less running around. The tide has turned."

"Do you find a great deal of restlessness among the clergy?"

"Yes, I do. This ought not to surprise any one. Every profession is seething with unrest and the whole social order is in turmoil. Why expect the church and its leaders to be exempt? It is not an easy thing to be a pastor these days but when a man comes to me seeking a change I sometimes remind him that when ministers change pastorates they do not solve their problems but merely exchange them."

"Dr. Bliss, what in your opinion should be the length of the average pastorate?"

"That all depends, Mr. Low. Men and their resources differ. The length right now is decreasing whereas, as I see it, it ought to increase. On the whole, not much effective work can be accomplished in less than five years. Other things being equal, the longer a man stays in the local church the better he can serve. It takes three weeks to hatch an egg!"

"One hears about the over supply of ministers and about the proposal to close the seminaries until the slack is taken up. What is your slant?"

"There will always be room for good ministers. It is no doubt true, though, that the future will demand fewer but better trained men. As for closing the seminaries I am opposed to the whole idea. There remains much for them to do. In addition to training students, however, I should like to see them do something for the ministers who have been ten, fifteen and twenty years out of school. Just as a doctor goes back to his alma mater to 'catch up' on the latest developments along the lines of medical discoveries so I would have the clergy go back to the class rooms to 'brush up' mentally and thus keep in step with modern progress and learning. Six months on a campus would put new life and vigor into many a pastor tired and weary with the heat and toil of the day. I am hopeful that something practical can be worked out along this line."

"What can be done, Dr. Bliss, to enable Congregational preachers to exchange pastorates with their fellow pastors without going through the regular routine of candidating and so forth? What I have in mind is something approximating the Methodist system. In that fellowship, as you know, a transfer from one field to another is arranged with a minimum of embarrassment. There are not a few Congregationalists who feel that they would like a move but there is no machinery to bring about the sort of transfers I have in mind."

"Don't forget, Friend Low, that we have the Board of Pastoral Supply in Boston which keeps in constant touch with many pastors and churches." I reminded Dr. Bliss, however, that these churches, in the main, were town and rural ones. I had in mind the average church of from two to five hundred members. He agreed with me that it was customary for such to find their own men. He too thought it would be a fine thing if some way could be devised whereby pastors could arrange transfers to other fields of service. I understand there is a committee at work on this very problem and later, I expect, we shall see what we shall see.

My last question had to do with that perennial topic, ministers' salaries. "Do you believe," I asked this Massachusetts State Secretary, "in the pooling of resources so that there would be some connection between what a man needs and what he gets?"

"Undoubtedly," replied Dr. Bliss, "the differences between pastors' salaries is too great. There is far too much of a spread. Ministers talk about a more equitable distribution of the nation's wealth. They say the laborer is worthy of his hire, that he ought to receive a decent, living wage. True, but what shall we say of the Church herself? Salaries of her clergy run all the way from seven hundred to ten thousand. Many a man, with children to feed and educate, is in receipt of less than one thousand dollars a year. These things ought not to be. We preachers ought to begin applying the social gospel right at home."

"Do you believe, then, in the equalization of salaries?"

"Frankly, I don't and for various reasons. Men differ. Churches differ. Cost of living differs, too. Some places are more expensive than others. Then too, some men are worth more than others. Just the same, while I do not advocate giving every pastor the same salary we ought to take more to heart the needs of the preachers serving small churches. These men of the far country do not ask for charity. That I know. What they ask for is a square deal. Some rural pastors are up against cruel conditions yet they do not court sympathy. With heads erect, with courage undimmed, without the blaring of trumpets or the sounding of drums they quietly go about their task of mending broken lives. Much of the best work in the ministry is done by unknown pastors who labor in obscure fields, far from the applause of men. I am thinking of them when I advocate a more adequate compensation."

Bishops Hail Methodist Union

Atlantic City, Nov. 15.—Adoption of the proposed merger of the three branches of Methodism was joyfully anticipated by the Board of Bishops of the Methodist Episcopal Church (North) at the closing session of the annual fall meeting in this city.

Following a report on the merger, which would unite 8,000,000 members of the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the Board of Bishops declared that that body looked forward to adoption of the proposed union. The report was made by Bishop E. H. Hughes, of Washington, acting senior bishop.

BOOK TALK

The Pastor at Work in Christian Education

By Henry G. Weston Smith

Judson Press, pp. 110, 1935, $1.00

DR. Weston is the successful pastor of the Calvary Baptist Church, Norristown, Pa., where he has served for more than a decade. This book grows out of his experience and is not the theoretical discussion one often finds in the field of religious education.

Of two things he is fully convinced—that the pastor should know Christian education—its principles, objectives, and procedures, and that he should be the educational leader of his church. He regards his whole church in all its life and program as educational—that is wholesome. He would even make what he calls "decisionistic" evangelism educational. There is therefore in his conception no conflict between education and evangelism. Even the sermon is educational. He desires real Christian character as the outcome of Christian education, and he methodically, prayerfully goes after it.

And he can be patient. We have been a long time getting the way we are, and it will take us a long time to grow out of it. Orderly growth is always to be preferred in his thinking to revolutionary change. Some may consider him accordingly an opportunist, but he is the pragmatic opportunist, a very high type of Christian statesmanship and one that many less cautious leaders would do well to cultivate. His procedure will have the grace of saving the worker as well as of promoting the work.

He is for the Graded Lessons, but conceives that real grading may be done by the skillful teacher. He therefore does not altogether condemn the uniform lessons. He knows nothing or at least says nothing about experience as the basis of the curriculum.

He believes in a church year of things to be aimed at, in cooperation with denominational headquarters (one wishes he were more explicit about cooperation with other churches locally and nationally, not to say internationally), and in the unification progressively of the church's total educational impact. The reader rejoices to read a practical, an honest, a helpful book. It is not perfect, just as the church is not perfect, but it is progressive and sane, and that is a great deal.

W. A. HARPER.

The Life Magnificent

By A. E. Phillips

The Newton Company, pp. 135, 1929, $1.25

DR. Phillips, the author of this delightful book to which is given the further title "John to Kate," was one of the most distinguished teachers of the Chicago Lutheran Seminary. He casts his discussion in the beguiling dialogue form—a young man John speaking to his sweetheart and betrothed Kate.

It is a book you will read at one sitting and be regretful that the end has come. Dr. Phillips would have added to the charm of his book, had he quoted later authorities than Senator Zebulon Baird Vance, Edgar Allan Poe, Napoleon Bonaparte, Lord Macaulay, Horace Mann, John Stuart Mill, John Ruskin, Arabella B. Buckley, and Cardinal Newman,—all of them splendid persons, but the life magnificent should have more modern interpreters such as Jane Addams, Gould Wickey, H. G. Wells, Bruce Curry, Henry P. Van Dusen, Margaret Slattery, Kirby Page, Lynn Harold Hough, Gaius Glenn Atkins, Dwight Bradley, Reinhold Niebuhr, and their peers— a host of them. It is refreshing to find G. B. Shaw and Clemenceau quoted, though one doubts the wisdom of their choice.

It is a book, however, that will grip the reader and will not soon be forgotten.

W. A. HARPER.

Home Roads and Far Horizons

By Thomas Curtis Clark

Willett, Clark & Company, Chicago, $1.75

AS the title of this book suggests, there might be a conflict in the mind of this poet. The poet praises the home and fireside. He talks of getting away from the noise and jumble of the city, where a hundred problems are and a thousand tragedies pierce the heart. Yet he turns about and writes of far places and cities and countries and worlds away from his home. Apparently there is a paradox here. Yet Thomas Curtis Clark is consistent. He touches the world at all its points. He sees the tragedy of human beings wracked with greed and injustice. He knows the world driven mad by war. Yet he is not one to escape into the quiet of a home and forget the world. He goes back to the home along the "home road" and there "invites his soul." It is there that the vision is cleared. It is there that he can sit and form his dream of a new world, a new race of men, a new hope, the brotherhood of man.

The poems of Thomas Curtis Clark are perhaps as well-known to readers of the religious press as those of any man living today. With simple rhymes and easy meters he expresses that great change in religion today which is known as "social vision." His poems deal with peace and the brotherhood of man. He brings to the common people a sense of justice and hope. While so-called radicals are presenting the same things in poetry and prose that is hardly in the grasp of the multitude he sings a song, simply and quietly, that serves a greater

purpose in presenting present-day idealism.

RAYMOND KRESENSKY.

A Good Hymnal

INTER-CHURCH Hymnal, by Frank A. Morgan, with aids to worship by Pres. Albert W. Palmer. Biglow-Main-Excell Co., Chicago.

The actual experience of worshipping congregations is brought together in this hymn book. The author examined the hymns sung in many churches of America, and found that there was a wide agreement with regard to two hundred and fifty hymns. These were placed in the book in the order of their preference. Other hymns of merit were added to these to provide room for growth in the singing habits of American congregations.

President Albert W. Palmer prepared the aids to worship, gathering together the responsive readings that are needed for the various days of the year.

This book is well bound and has a fine appearance in the pews. It is now in use in a great many congregations.

Reduced Number of German Students

Since Hitler came into power, the number of students in German universities and colleges has been reduced nearly one-half, as was revealed by recent statistics, compared with the number registered in previous years. In 1932 the total number in the summer semester was given at 130,000; in 1935 it was 77,000. In the universities the number dropped from around 100,000 to 55,000 during the same period.

Nazi leaders see in this decrease a victory for the National Socialist campaign "against intellectualism and in favor of brawn." Grave complaints are being voiced about the mental attainments of German students, and a nation-wide study contest has been organized to induce the students to give more time to intellectual pursuits.—*Christian Advocate.*

Stuart Chase Points to Sweden as Yardstick for Recovery

"The co-operative societies of Sweden own and operate ten per cent of all industry and handle some 50% of all retail trade in such essentinals as food, clothing, shoes," says Stuart Chase, author-economist in his latest book, "Government in Business." "The co-operatives broke the margarine trust, the flour trust, the shoe trust, the electric lamp cartel. They break one private monopoly after another by threatening to organize their own supply. This has proved far more effective than anti-trust laws. The price of lamps was driven down from thirty-seven cents to twenty," he continues.

"Sweden has obviously mastered the yardstick technique with which Mr. Roosevelt is now struggling. She has the highest standard of living in Europe, higher even than for the mass of America. She is now about 50% collectivized—including the co-operatives as public business. Private business has resigned itself to the inevitable, and from time to time actively co-operates in some aspect of state enterprise."

Leaders Arrange Merger

Cleveland, Nov. 15.—A joint commission representing the United Brethren in Christ and the Evangelical Church concluded today a conference to consider a merger of the two church groups. The commission is composed of all the bishops and other appointed delegates, totaling fifteen for the United Brethren and twenty for the Evangelical Church.

The 1935 census gives membership in the United Brethren as more than 400,000 in 2866 congregations and that of the Evangelical Church as more than 221,000 in 2024 churches.

Lo, Behold the Vision

Lo, behold the vision
Shining down on men
Of a new star risen
Over Bethlehem.

Beams it on a manger
Where the Christ-child lies;
He to earth a stranger
From beyond the skies.

Wise men bringing treasure,
Coming from afar,
See with joy and pleasure
Christ the Guiding Star.

—Written for
The Christian Community
By Anonymous.

A Christmas Celebration

THE Christmas season is marked by a great deal of activity at Community church, of Park Ridge, Illinois. In addition to a Christmas service on the Sunday preceding, there will be, this year, a candle light service at midnight on Christmas eve. The church was filled for such a service last year. On Christmas morning the young people will give a breakfast to the college young people who have returned home from their various schools. The young people of the intermediate department of the Sunday School have been rehearsing a religious pageant for some weeks now, and this will be presented on the evening of December 22. Each department of the Sunday School will have its own party adapting the form of celebration to the age of the pupils.

Minister Called to San Juan

PEOPLE'S Church, of San Juan, Texas, have called Rev. Homer A. Kirk, of Opelousas, La., to become their pastor. He was formerly minister of the Methodist church, at Fort Wayne, Indiana. Mr. Kirk is now located in his new home. This church is in a group of community churches in the gardening section of the Rio Grande country from which

comes many of the winter vegetables that are eaten by northern people.

Present Community Church Program

THE Ladies' Aid Society connected with the community church of Skellytown, Texas, recently presented a program which outlined the character and activities of the Community Church Movement, using a typewritten lecture prepared by O. F. Jordan. The church is a year old and the Ladies' Aid Society is a very active feature of the church life. One year ago it had 12 members, now there are 58 women cooperating. These women have had affiliation with ten different denominations.

A Church With a Surplus

THE parish committee of the Community church, of Orono, Maine, must be a bit proud of their achievement for the past year. The treasurer's report presented recently indicates that the church has every prospect of finishing the year with a surplus. The men of the church recently prepared a supper for the congregation and the $40 which was cleared was put into the treasury of the Woman's Alliance. The minister, Dr. C. M. Sharpe, speaks with special appreciation of the fine music which the church choir has rendered during the past year. It has been a great enrichment to the worship of the congregation.

Substitute for the Annual Bazaar

THE ladies of the Women's Circle, at Park Ridge, Illinois, have in recent years tired of the annual bazaar. This year they have substituted a giving campaign for this idea. They secured empty cans from the Calumet Baking Powder Company and placed them out as mite boxes for one week. At the end of the week these boxes served as the admission fee to a church party in the community house. This party was called a "carnival" but its games were of the parlor type. Between $300 and $400 was realized from this activity.

Christmas Baskets

THE various organizations connected with community church of Joplin, Missouri, are very busy at this time of the year. One activity of the church is to gather from these organizations Christmas baskets which are taken to those who are needy. In the placing of the baskets first consideration is given to families connected with the parish but an effort is made to secure baskets enough to reach many more. The Women's Alliance recently elected officers for the new year and the Men's Alliance held a ladies' night on December 19th. The young people of the church recently had a hayrack ride and weiner roast. The Boy Scout troop has recently been reorganized. January 10, the church will celebrate the tenth anniversary of its founding. Rev. Cliff Titus has been the minister of the church since its start.

Harvest Home Festival

AT Kingsville, Ohio, Federated church had a Harvest Home festival on Tuesday evening before Thanksgiving. On this occasion an offering was taken for social service in the local community. The church has an annual dinner for the directors, trustees and other officials of the church and this year the annual dinner fell on December 5. H. L. Bethel is the minister of the church.

Activity at Davenport

THE young people's club of People's Community church, of Davenport, Iowa, recently held a party and candy sale. The church sponsors a boy's club which meets at the local Y. M. C. A. Rural and city people were brought together for worship on a recent Sunday which was designated Harvest Sunday, thus promoting mutual understanding between these two groups. The minister of the church is Benjamin F. Martin.

Outstanding Speakers

COMMUNITY Church of Boston, Mass., features a different speaker every Sunday morning. Clarence R. Skinner is the leader of the church and he has gathered a brilliant galaxy of speakers for this year. He himself speaks occasionally. The program for the month of November presented, John Haynes Holmes who spoke on "Is 1935 another 1914?—A Sermon of War and Peace Today;" Nov. 10, Norman Thomas, "The Price of World Peace;" Nov. 17, Clarence R. Skinner, "The Menace of Prejudice. What It Does and How It Works;" Nov. 24, Austin H. MacCormick, "Crime, the Criminal, and Society." On the evening of November 4, the church held a joint meeting with the Boston Cooperatives. Three speakers from the Cooperative society delivered short addresses. They were, Dr. J. P. Warbasse, Pres. of Cooperative League of America; Charles T. Jackson, Manager of the Boston Consumers Co-op. Association, and Lawrence Apsey, Pres. of the Greater Boston Co-op. Society.

Children's Clinic

AMONG the features of church activity at Potomac Heights Community Church, Washington, D. C., is a child's clinic which is directed by Dr. Purse. Children were brought to the church on Thursday, December 5, to be examined by this physician. The every member canvass has been on in the church during December. The canvassers recently had a dinner at the church as they made ready for their plans.

Girls' Work a Feature

THE Camp Fire girls are a very active organization in Piedmont Community church of Piedmont, California. There are 201 Camp Fire girls, 72 Wimenas, and 80 Blue Birds. Every year these Camp Fire girls distribute many stuffed

toys to unfortunate children and raise up to $100 for the Community Chest. On November 14, a dinner was given by the younger Camp Fire girls in honor of their fathers. About 200 persons enjoyed the turkey dinner which was served in a setting of autumn berries and red candles.

The boys of the church are not far behind in their activities. On November 28 they made an exhibition which included wood carving, archery, tin-can-craft, chemical science, first aid, horsemanship, and a modern boat six feet in length.

Choirs Exchange Programs

LAST year the choir of community church located in a suburb of South Bend, Indiana, visited Riverside Christian church, near Elkhart, Indiana, and presented a musical program. This visit was returned on December 1 when the Riverside Christian choir presented a program in the South Bend church. This church has many youth activities. Fifteen Sunday School girls with their teacher, Mrs. B. F. Nutter, went to a cabin on a recent Sunday afternoon to enjoy the snow-covered hills and the trees in their winter garb. A fire was built in the cabin and a picnic lunch was served. The girls were back to church in time for the evening service. Rev. R. Kidder Stetson is the active minister of this church.

Churches Hold a Week of Services

WAYSIDE Community Chapel, of Wanakah, New York, recently joined with churches in the near-by communities of Angola, Derby, Lakeview and North Evans for a week of special services lasting from December 9 to December 13. The local ministers did the preaching. The topics presented by the various ministers were, "Life Through the Word," "Life and the Home," "Life Through Worship," "Life Through Prayer," "Christ, the Master of Life." The minister of Community Wayside Chapel, of Wanakah, is Rev. Benton S. Swartz.

Activities in Chicago Church

BRYN Mawr Community church, of Chicago, celebrated the 20th anniversary of its founding on December 1st at which time a large class of new members was received. This church has many interesting activities conducted by smaller groups. There is a book study group under the leadership of Dr. Clyde B. Cooper. The Dames of the University of Chicago, meaning wives of those busy on the campus, were given a luncheon recently. The Boy Scouts presented a minstrel show on December 6, proceeds of which will be used to carry on the boys' program in the church and improving the equipment of the scout cabin. At the mother's club recently a lecture was given on "Toys and how to select them."

Minister Heads Leadership Training

REV. Paul B. Rains, formerly pastor of a community church in Oklahoma, is now pastor of Lake Harriet Christian church, of Minneapolis, Minn. He has achieved a great leadership in Minneapolis in the field of religious education and this year heads up the Leadership Training Committee. He is conducting a class on "Problems of Church School Superintendents" as his contribution to the Minneapolis Training School this year.

Week of Prayer

ALL over America, churches will assemble in union meetings during the week of January 6 to 12, 1936. The general caption of topics for the week is "LET US PRAY." For each individual day the topics are: "For Ourselves," "For Our Homes," "For Our Churches," "For the World Mission of Christianity," "For Our Nation," "For Every People," "For Light on the Way Ahead." The program for the week may be secured by writing the Federal Council of Churches, 105 E. 22nd St., New York.

Youth Activities

THREE young people of Community church, of Lowell, Wash., attended a summer young people's conference and came back full of enthusiasm and new plans. For two months they have been discussing the many phases of war and peace. On November 10 they had full charge of the morning service, and put on an Armistice Day program. They are conducting the Plebiscite on Peace being taken by the church. Last week twenty-five young people of the older group, senior high school and above, sat down to a fellowship dinner that they themselves prepared and served. Ward Bowman, of Plymouth Church, Seattle, gave them a fine address which was followed by a very lively discussion. Three groups, Junior, Intermediate and Young People, with a total membership of about 75, meet at the same hour each Sunday evening. This is the most outstanding feature of our program.

County Newspaper

IN Jefferson County, Nebraska, the Protestant churches of the county have for the past thirteen years been publishing a county paper known as "The Interchurch Messenger," Jefferson County's Religious Newspaper. All churches that wish to cooperate are given space in the paper and individuals pay for their own subscription. By reason of advertising, the churches have never had to meet a deficit in connection with the publication. The present editor is Rev. Robert C. Shupe, and the associate editors include all other pastors of the cooperating churches and the County Y. M. C. A. and Y. W. C. A. secretaries. Rev. R. E. Deadman, pastor of the Christian Church (Disciples) is the business manager. The members of the various churches have proved very loyal to the paper during the years of its publication.

All articles written for the paper must be free from denominational bias.

Twentieth Anniversary

ON Sunday, November 17, 1935, Federated church, of McDonald, Kans., celebrated its twentieth anniversary with an all day meeting. One hundred ninety-seven attended Sunday School on anniversary Sunday. The goal of 225 would have been reached had the weather been more favorable.

Dr. W. H. Dickinson, minister of Trinity Baptist church, in Omaha, Nebr., brought the morning sermon, "The Challenge of Conquest." Rev. Dickinson was one of the former ministers of Federated church, having served the church here eleven years ago.

A basket dinner was served in the basement of the church at the noon hour.

The afternoon service was called the "Birthday Party of the Church." Telegrams and letters from friends and members who could not be present were presented, letters from former ministers were read, and greetings were brought by visiting ministers. Eight of the thirty charter members were present, there were forty present who were living in or near McDonald twenty years ago, and twenty who were present at the meeting when Federated church was organized. A birthday cake with twenty candles was presented to the church by Mrs. Welsh, the oldest member of the congregation, Mrs. Marie Drabing lighted the candles on the cake. Mrs. Drabing will soon be 92, and was a charter member of the church. Four generations of her family were present at the anniversary services. The birthday cake was cut in small pieces and passed by the members of the church board so that all present could have a taste.

The evening service was held in the auditorium of the new high school building. About three hundred people gathered to see the pictures showing the growth of the church and the community. Rev. Charles G. Roe, minister of the church, had copied old pictures of sod houses, school houses, early settlers, views of the town, church and school groups, ministers and officers of the church and its organizations, and prepared them for projection on a large screen. The evening service consisted of a showing of these pictures.

One feature of the anniversary was the Dollar Shower. It was suggested that everyone bring a dollar as an anniversary gift to the church. The dollar shower was responsible for bringing $143.59 into the treasury of the church.

Federated church now has 239 resident members, there are twenty denominations represented in the membership. The present pastorate, that of Charles G. Roe, who is in his fifth year in the service of the church, is the longest in the history of the church.

New Michigan Church

DURING the past year a new church has been established at Walloon Lake, Michigan. In this church are incorporated Christian groups from a large number of denominations. At the time of the organization of Community church, the United Brethren church was going, but the Methodist Episcopal church had been abandoned some years before. In the community are Presbyterians, Baptists, Episcopalians, Dunkards and Catholics. The new church has a membership of 47 people all but six or seven of which are above the age of 21. Already several auxiliary groups have been organized, including Boy Scouts, a men's community club and a women's guild. J. Elmer Lutz, who is a United Brethren minister, is the pastor of the newly organized church.

Professor W. C. Latta, of Purdue University, visited this church on Sunday, September 29, and reports as follows: "The pastor, Rev. J. Elmer Lutz, had returned the previous week from the United Brethren Conference bringing the cheering news that, by accepting the proposition of the local community church society to buy the church edifice of the denomination, the establishment of the local community church was finally consumated.

"The pastor preached an earnest sermon based on that stirring passage of St. Paul in which he decided to forget those things which are behind and press forward for greater achievement.

"It was an appeal to the membership, now freed from denominational

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Twenty-three women's national home mission boards of the United States and Canada uniting in program and financial responsibility and representing Protestant church women in such national movements as they desire to promote interdenominationally.

Community churches now co-operate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

trammels and requirements, to seek continued Christian growth and larger service to the community.

"The pastor is wisely directing his efforts especially for the advancement of the youth. He hopes to unite the youth of Walloon Lake and a nearby social center in common undertakings for community uplift.

"At the hour of the public service which had been preceded by the Bible School, Mrs. Lutz, the pastor's wife, was conducting the Junior Church, in the church edifice, formerly owned by the Methodist Episcopal denomination, now owned by Community church, and used as a community center.

"The local field appears to be a promising one for effective Christian work. The progress already made is a favorable augury for the future. And it is believed that the united efforts of Mr. and Mrs. Lutz will result in larger achievements in the coming year, as they appear to be well adapted to the local situation."

Dr. Kagawa Visits America

DR. Toyohiko Kagawa arrived at San Francisco on Dec. 18 to begin a six months speaking tour of America. He will be speaking two or three times a day until the last of June. He will be in the South most of the time until the middle of January and then in leading cities of the East for the remainder of the month. The month of February will be spent in the Middle West.

This great Christian mystic and social reformer of Japan will bring to American Christians the reaction of an oriental to the task of setting up the kingdom of God on earth. He is particularly interested in the cooperative movement, and in Japan has aided in setting up not only consumer's cooperatives but also many other forms of cooperative effort.

Iowa Notes

THE Presbyterian and Methodist churches of State Center, which have been operating together for the past six years under the name of Associated Churches, have dissolved. The plan was first tried for one year and then a five year agreement was entered into which expired on or about the first of October and was not renewed. Rev. William Roberts, pastor of the Associated Church is continuing as pastor of the Presbyterian church and the M. E. Conference assigned the pastor of a nearby church to look after the M. E. Group in State Center also.

* * * *

Community Church, of Gilman, Iowa, was host to the Marshall County older boys and girls conference on Tuesday, November 19. A stiring program was arranged for the day with Rev. Floyd Hinshaw, pastor of Grace Reformed Church, of Liscomb, as chairman of the young people's work for Marshall County. Rev. M. T. Mendenhall is building up one of the strong small

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town churches of the state in the host church for this gathering.

* * * *

Mrs. L. W. Johnson, superintendent of Federated Church Sunday School, at Union, was elected president of the Hardin County Council of Religious Education for the sixth consecutive year at the annual convention held in Hubbard on October 8. The late Rev. F. F. Stover, former pastor of the Union Federated church, held the same office for nearly three years prior to his leaving the county when he moved to Jewell.

* * * *

The passing of the late Rev. William A. (Billy) Sunday calls to mind that it was while conducting revival meetings in the First Federated Church, in Des Moines, nearly three years ago, that he was first stricken with heart trouble which was later to cause his death.

* * * *

Dr. Harold Bosley, director of Religious Activities and pastor of the Interdenominational church on College Hill at the Iowa State Teachers College, Cedar Falls, spoke on the subject "What Is My Country" as a special Armistice Day sermon on November 10. These services are held each Sunday morning in the college auditorium.

* * * *

Rev. Benjamin B. Hoyt, who has been pastor of Lamoille Community church for the past nine months has recently accepted a call to Allison, Iowa, and began his ministry there on Sunday, November 10.

* * * *

Grace Reformed church of Liscomb, which is in fact very much of a community church, was host to the ten-church young people's rally Sunday, November 10. Mr. O. G. Herbrecht, of Des Moines, state Sunday School worker, gave the principal address of the afternoon on the subject "Giants in the Earth," stressing that Christian Youth should strive to build up a better world on the good earth already in existence. There were more than 200 persons in attendance. This was the twenty-fifth bi-monthly rally held since the formation of the organization at Union Federated church, in April, 1931.

* * * *

Dewey Lamprecht, pastor of rural community churches in Owasa, Cottage and Point Pleasant in Hardin County, has recently written a vigorous article in the press defending the small rural church and pointing out that if these churches were discontinued a large number of people would not come in contact with church and Sunday School influence at all. Hon. Frank O. Lowden, of Illinois, is mentioned as a one-time attendant at the Point Pleasant church referred to by Mr. Lamprecht. Another small rural church referred to in the article has recently sent four young men into the ministry, one of whom is now serving a federated church and another a denominational community church, both in Iowa.

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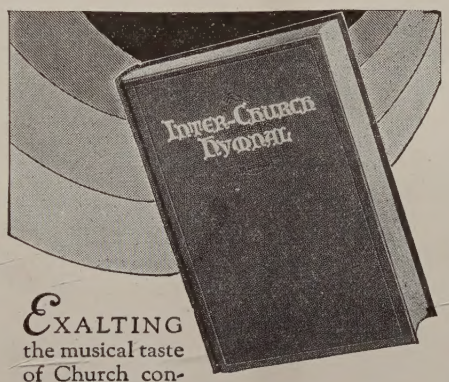

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Tama County, Iowa, at a recent meeting sent in a vigorous protest to the Radio Commission against liquor advertising over the radio. F. M. Beck, pastor of the Federated church, at Montour, in that county was one of the ministers taking part in the action.

* * * *

The auditorium of Federated church at Union has recently been completely redecorated in a light cream color. The Ladies' Aid furnished the materials and the Young Married Couples Class of the Sunday School donated 130 hours of labor in doing the work, and thoroughly cleaning up the church afterwards.

Uniform Sunday School Lessons

Jan. 5, A Mother's Song. Luke 1: 46-58.

Jan. 12, A Prophetic Vision. Luke 2:25-35, 40.

Jan. 19, Jesus Prepares for His Work. Luke 3:21, 22; 4:1-13.

Jan. 26, Jesus Declares his Purpose. Luke 4:16-30.

Senior C. E. Topics

Jan. 5, Habits Worth Forming. I Tim. 4:8-16. (Consecration meeting.)

Jan. 12, Signs of Growing Brotherhood. I John 2:9-11; 3:17, 18.

Jan. 19, What Does the Bible Mean by "Lost" and "Found"? Luke 15:1-6, 9-24.

Jan. 26, Basic Principles of Our Church. Eph. 2:19-22. (Beginning Christian Endeavor Week. Denominational Day.)

Instead of two chickens in every pot the trend now seems to be toward two government employees for every taxpayer.—*Ohio State Journal.*

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Girl: "Yes, you'd be on our honeymoon."—*Bee-Hive.*

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